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Presbyterian Manse
Lynnhaven, Va.

New York Conference Arouses Wide Interest In Evangelism

Chilton's Corner

When Johnny Comes Marching Home

(Continued)

We expect to close this Series in our next issue. One major note as been running through every ovement. The burden of the whole emphasis has been (and is) toward the preparation for the day "When Johnny Comes Marching Home." It is imperative that the Church find herself ready for that day. In former articles we have asserted with passionate and dogmatic insistence, that the Church can find herself ready ly as he is found moving in the light of the Divine Picture; the Divine Provision; the Divine Prayer, and the Divine Program. The first two have occupied our thoughts in previous issues. Space does not permit of any recapitulation.

Our last article closed with the ublime words of Paul in I Cor. 1:24: "Christ the power of God, and the wisdom of God. 'Power', and 'Wisdom'. These are not the chance words of an unstudied and hasty statement. They constitute the deliberate, vital, and inevitable words of the Holy Spirit. aul, under the inspiration of the Holy Spirit, could have used no other. "Christ the power of God, d the wisdom of God. The Divine Power, and the Divine Wisdom; but it is in Christ; it is through Christ; it is by Christ; d it is of Christ; yea, verily, it Christ." "Christ is the power of the righteous", (Rom. 1:16) and wisdom of the righteous (Luke 1:17.) See also I Cor. 1:30. Thus, we repeat, that the Church hall find herself ready when the oys come home when she is moving in the light of this eternal velation, for this is the center nd the core of the evangel.

Under the faithful presentation f the Gospel, G.I. Joe will come see that another power, and another wisdom have been responsible for the chaos and carnage this modern world. He will see at there is a power which is not God, and that there is a wism which "does not come down om on high, but is earthly, anial, demoniacal." (James 3:15).

"Johnny" will see that we have iled, in our lightness and haste, catch the weight and significnce of James 4:1, 2. This has en viewed and regarded as a ry primitive word, but in the ght of the present tragedy it ust be seen as a very pertinent ord, and one that holds within folds the key to the present nfusion. "From whence come ars and fighting among you? me they not hence, even of your ts that war in your members? "Ye lust and have not; ye kill d desire to have, and cannot obin; ye fight and war, yet ye have t ———."

The alternative is plain — men oose between the wisdom which from above, which is "first re, then peaceable, gentle, easy be entreated, full of mercy and od fruits, without partiality, and thout hypocrisy," and the wism which is "earthly, animal, moniacal." Certainly the adjece "devilish" gives correct color conditions obtaining in the rld today. "War is hell." War is product of the lusts of men. ce finds its source in the love God. The "earthly" wisdom is n in fighting to get: the Divine SDOM is manifested in DYG TO REDEEM. Redeeming is the song of heaven, (Rev.) and the joy of earth. (Luke .) "The Lamb of God" is the y of heaven and the hope of th. "Christ the power of God, the wisdom of God." This is message; this is the story; this

(See Chilton, Page 11)

Birmingham Host To Alabama NAE Conference

BIRMINGHAM, Ala., Jan. 21—A most successful Conference on Evangelism was enjoyed in the State of Alabama the past month. Because of the many and varied aspects which served to contribute to the strength and success of these meetings, we cannot possibly include all in this report.

The keynote was struck by Dr. John W. Bradbury in his opening address at the Third Presbyterian Church, Sunday afternoon, January 14.

Beginnings are always important, and all present shared the opinion that this keynote address was the instrument used of the Holy Spirit in the creation of an atmosphere of unity and harmony, which spirit was preserved throughout all succeeding meetings.

One of the highlights of this address centered in its emphasis upon the New Testament method to "first instruct, and then to exhort." The address combined scholarly strength with spiritual vision.

Rich spiritual food was brought to the Conference through the ministry of Dr. Russell Bradley Jones of Chattanooga. Owing to a death in the family, this lifting and healing ministry had to be terminated.

Dr. Dan Iverson spoke under the anointing of the Holy Spirit, and in consequence, he inspired his hearers to press into more prayerful living and to move toward a more consecrated service. Under the impact of his words, the people were led into a deeper faith; a faith that looks to God for greater and better things.

The practical and helpful ministry of the Rev. Melville Hatcher did not escape recognition. His service, however, was not limited to the business side of the Conference, but flowed over into the devotional life of these gatherings.

The Missionary Cause found a great champion in the work and appeal of the Rev. Clyde W. Taylor, the Foreign Mission Secretary of the N. A. E., whose main office is in Washington, D. C. The Rev. Mr. Taylor's masterly presentation of the subject of mis-

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Oregon, N.A.E. Group Holds Annual Meeting

BREMERTON, Wash. Jan. 25. The following officers were elected for the ensuing year to carry on the work of the Kitsap County Association of Evangelicals: President: Wilbur Scafe; Vice-President; Everett Montgomery; Secretary: Stewart Billings; Treasurer: Robert Gillespie.

It was the unanimous opinion of the meeting that immediate steps should be taken to arrange a united evangelistic meeting. The executive committee was asked to proceed with plans along this line.

Rev. Montgomery outlined the activities of the present men's meeting, which is held on the last Monday of each month.

It was agreed upon that two meetings be held each month, probably on the second and fourth Tuesdays at 8 A.M. for a breakfast meeting. The executive committee is to arrange place of meeting and notices are to be sent to members.

Christ For Pontiac Campaign Opens On February 11

PONTIAC, Mich. Jan. 26. —Twenty-five Pontiac churches are uniting in a city wide evangelistic campaign commencing February 11.

The evangelist will be Rev. Joe Henry Hankins, earnest, Spirit-filled preacher of Pine Bluff, Ark.

Sunnyside Has N.A.E. Rally

SUNNYSIDE, Wash., Jan. 20.—Rev. William Nagel introduced N.A.E. in this city last Sunday night in a rally attended by 350. A permanent organization will soon be effected for the Lower Yakima Valley. Plans to formulate such a local committee were made at a recent conference of 28 evangelical leaders in Yakima.

Cleveland To Have Great City Wide Meeting

CLEVELAND, Ohio. Jan. 26.—Commencing Feburary 11, Dr. John R. Rice of Wheaton will conduct a "Christ for Cleveland" campaign which will run for a full month.

Mr. Stratton Shufelt will direct the music. Mr. George Beattie, Chairman of the Cleveland Christian Business Men's Committee has formed a large sponsoring committee.

"Christ For Youth" In Philadelphia Plans Great Series

Metropolitan Opera House Secured

PHILADELPHIA, Pa., Jan. 25. Commencing on February 10, the Metropolitan Opera House, seating 5000 will be the scene of six Saturday night youth rallies. Tentative plans call for a continuation of the series if successful. A portion of the program will be broadcast over WBAS from 7:30 to 8:00 P.M.

A light buffet supper will be served at 5:30 P.M. in the basement at an average cost of 30c. Between 50 and 100 Philadelphia pastors are backing the project.

Resigns N. Y. Pastorate

Rev. Alex Sauerwein

HUNTINGTON, L. I., Jan. 26—Rev. Alex Sauerwein of the Central Presbyterian Church in Huntington, L. I., N. Y., resigned his pastorate in that church Sunday, Jan. 21.

Mr. Sauerwein will accompany the N. A. E. speakers on a tour of the West in a series of conferences on evangelism during the months of March and April.

Washington Office Secures Passports

WASHINGTON, D. C., Jan. 29—The Missions Office of N. A. E. is very happy to report success and answers to prayer in the following matters: passports, visas and passage have been secured through the assistance of this office for missionaries going to Congo Africa, French Morocco, Ecuador, Peru, Panama, Cuba, Paraguay, India and the Bahamas during the past two months. One definite answer to prayer came in the removal of all requirements for military permits for French Morocco, thus permitting missionaries to secure passports which have hitherto been held up. Also, there was cause for rejoicing in the securing of passports and visas for new missionaries to Peru and Paraguay.

Prayer is requested for: transportation to be made available for scores of missionaries wanting to return to India and other portions of Asia; that provisional governments of Belgium and France may grant visas which are being held up to a number of missionaries; Great Britain to change her attitude toward new missionaries in the West Indies since she prohibits the entrance of new missionaries in that area.

NEW YORK, Jan. 15, 1945—An eight day Conference on Evangelism was concluded yesterday at Calvary Baptist Church with a splendid attendance at all sessions in spite of the unfavorable weather. The storms which occurred on the opening and closing days undoubtedly affected the attendance considerably, but the auditorium was well filled on both these days with delegations from many sections of the New York area. Others came from Boston, Philadelphia, Virginia and many other out of state points.

On the opening Sunday, Dr. J. Elwin Wright occupied the pulpit for the first session, speaking on the problem of organized modernism. In the evening Dr. Paul W. Rood brought the opening address of his series. He was at his best and a number were led to Christ. Throughout the week the interest grew daily and most sessions had a splendid attendance. The total attendance exceeded that of any other conference held at Calvary Baptist Church in the past two years, according to the statement of one of the leaders of the church.

The morning sessions were seasons of heart-searching as Dr. Clinton H. Churchill, Bishop Leslie R. Marston, Dr. Bob Jones, Jr., and Mr. Howard W. Ferrin brought messages for the pastors. Each session was concluded with a season of prayer in which those present went to their knees. The average attendance in the morning was about forty.

Noon services were held each day at the John Street Methodist Church, and on Friday at the Christian Business Men's luncheon in Newark as well.

At 2:00 o'clock each day the speakers brought helpful Bible expositions, or addresses related to the work of N. A. E. Besides those already mentioned, Dr. John W. Bradbury, Rev. T. Christie Innes, and Dr. Robert H. Glover were heard at this hour. Dr. Glover's message on "God's Challenge to World Evangelization" was a master-piece, and was followed by a panel discussion on Post War Missions, in which a distinguished group of missionary

(See Conference, Page 2)

Rhode Island N. A. E. Committee Holds Rally

PROVIDENCE, R. I., Jan. 24—Three hundred Christian leaders and friends gathered today for a state rally of evangelicals. The sessions were held at the Gloria Dei Lutheran Church. The pastor of the church, Rev. J. A. Parkander, is chairman of the state committee. Most of those in attendance in the afternoon were pastors. A banquet attended by 125 preceded the larger evening service.

The principal speakers were Mr. Howard W. Ferrin, president of Providence Bible Institute; Dr. T. Leonard Lewis, president of Gordon College, and Dr. J. Elwin Wright.

Among the projects of the state committee in the near future will be a conference on evangelism to be held Feb. 14-16 at the Cornerstone Church on Stuart street in Providence. Dr. Schuyler English of Philadelphia; Dr. Wrighton of Gordon College, and Rev. A. Thorwald Johnson of Hartford, Conn., will be heard at that time.

Boston CBMC Sponsors Men's Mass Meeting

BOSTON, Mass., Jan. 15. —Prompted by a burning desire to reach men for Christ, a short, pudgy figure arose in a recent business meeting of the Boston Christian Business Men's Committee, (an affiliate of the N.A.E.), when the order for new business was given. Jumping to his feet with the enthusiasm of one born with an idea, saying, "Gentlemen: I believe that if we of the Boston C.B.M.C. can sponsor mass meetings for men, we would do much in correcting juvenile delinquency that is rampant in America today." The man was Mr. Herbert Whitelock superintendant of the famous Dover Street Mission in Boston.

Herein was born the Men's Mass Meeting movement which held its first service Sunday afternoon, January 14, in Lorimer Hall of Tremont Temple Baptist Church. Though traffic was shut off by a terrific snow storm, making it practically impossible for suburban people to travel into downtown Boston, the attendance in Lorimer Hall was well over 300, with more than 25 churches represented.

With the splendid musical numbers presented by the Eastern

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Conference—

(Continued from Page 1)

leaders had a part. Among these were Dr. A. J. Bowen, of the South Africa General Mission, Dr. [illegible], of the Conservative Baptist Foreign Missionary Society, Dr. R. H. Glover, of the China Inland Mission, Rev. Nicholas Nikoloff, of the Assemblies of God, Dr. A. E. Snead, of the Christian and Missionary Alliance, Rev. K. Paul Yphantis, of the Greek-American Missionary Society, and Dr. Samuel A. Zwemer, noted authority on Mohammedan Missions.

The 3:00 sessions each day were an innovation and provided possibly the most interesting features of the entire conference. These sessions were designated Work Shops in Evangelism. The discussions included Gospel Radio, Campus Evangelism, Industrial Chaplaincies, The Program of a Local N. A. E. Committee, Post War Missions, Layman's Evangelism, Christian Education, and Child and Youth Evangelism.

Many extension services were held in the greater New York area and the reports of these meetings indicated the wide interest which was aroused as our conference speakers shared in the ministry of the Word at various points on Long Island, New Jersey and in other suburbs. Dr. Clinton H. Churchill was greatly used of the Lord in these extension services, as well as in his evangelistic ministry at Calvary Baptist Church. Dr. Rood had a heavy schedule of services, each of which was fruitful.

Mr. A. Herman Armerding brought an interesting report of the program of the work of N. E. A. in the field of Industrial Chaplaincies, which seems likely to become a major project of N. A. E. Rev. Clyde W. Taylor, our Secretary for Missions, was in great demand throughout the conference, serving almost every night in extension services, and on one occasion speaking at the Victory Service Center on 42nd Street. Rev. Melville G. Hatcher was also present for a part of the convention assisting in the direction of the meetings and speaking at John Street Methodist Church. Mr. James E. Colville, a prominent Christian business man of New York, directed the music throughout the convention in a splendid manner, and also brought a message on Laymen's Evangelism which was of thrilling interest.

One of the most effective addresses of the entire series was brought by the Rev. Wm. Haverkamp, of the Bethel Christian Reformed Church in Paterson, New Jersey. Mr. Haverkamp told of the work of the Christian Reformed Church in the field of Christian Day Schools, and pointed out the reasons why it is so essential in the present day of apostasy that our children be given instruction under Christian auspices from the very beginning of their school life rather than being subjected to the evil influences of Godless schools until their faith is shattered. Many such school of both primary and secondary grades are successfully maintained by the Christian Reformed churches and it has been a major factor in their ability to conserve the spiritual interest of their young people.

On Saturday the conference session was combined with the Child Evangelism program at the Gospel Tabernacle. It was under the direction of Rev. Winfield F. Ruelke. The children's broadcast was featured in the opening hour of the session. Following this, there was a demonstration of a Child Evangelism Bible lesson. Mr. Ruelke and his associates are doing a marvelous work among the children. Still later, the work of the "Crusaders for Christ" under Mr. Brandt Reed was presented. This work deals with children of high school age and is arousing great interest throughout greater New York.

A special feature session at 6:30 o'clock each week night provided an opportunity for a number of interesting and helpful programs. On two evenings there was a demonstration of Gospel radio programs with a discussion period in which all were privileged to take part. Dr. Bob Jones, Jr. presented moving pictures of Bob Jones College on Tuesday evening. On Wednesday, at this special feature service, Professor Samuel T. Walker, who presided so effectively at the piano, enchanted the audience with a piano and organ recital. On Thursday evening Mr. Howard W. Ferrin discussed Radio and Post War Missions, and on Friday there were moving pictures by Miss Elizabeth M. Evans showing the work which is being done in the rural schools of Maine and Vermont under the auspices of the New England Fellowship.

One of the most effective messages of the entire conference was brought by Dr. Churchill on the closing evening. Several gave their hearts to the Lord. There were many expressions of desire that the conference should be repeated next year.

The New York conference was designed to provide a pattern for similar meetings to be held during the coming months. One series of conferences of this type are in progress at the present time in the South. Many other points in the Middle West and West are to be covered in March and April.

the direction of Rev. Winfield F.

Each week day of the conference the speakers participated in an hour's broadcast from Calvary Church from 7:30 to 8:30 through the cooperation of Rev. Richard Robinson who arranged for this broadcast to originate in the church during the conference period.

Dr. Wright also spoke over Songs in the Night, conducted by Miss Evelyn Olsen on Friday night.

Bids Lutherans Achieve Unity, Work With Other Christians

NEW YORK, Jan. 25, 1945. (RNS)—Need for "a new, clear ringing proclamation of the plain fundamentals of the Christian faith," and a call to the Lutheran Church to lead "this work of a 20th Century Reformation," was sounded here by Dr. Paul H. Krauss of Fort Wayne, Ind., at the installation of Dr. Franklin Clark Fry of Akron, Ohio, as president of the United Lutheran Church.

"Let the Lutherans of America, strong in a common faith, find power in a closer fellowship," Dr. Krauss, member of the executive board of the United Lutheran Church, said. "Let the United Lutheran Church in America bring help and strength to World Lutheranism, to those older, mother churches of Lutheranism in other lands which need our help so much, and are looking to their spiritual brethren in America for religious as well as economic and political leadership.

"And there is, greater yet, a world community of true evangelical Christians, to whom we have something to give and from whom much to gain," he added. "Let us work with them. We have gone as far down the road of division and individualism as we dare to go. The time has come for synthesis."

Phoenix N.A.E. District Holds Its Election

PHOENIX, Ariz. Jan. 25. At a recent meeting of the Phoenix Association of Evangelicals, the following were elected to serve for the coming year: President: Rev. J. F. Gerig, First Missionary Church, Phoenix; Vice-President: Mr. R. C. Kester, President of the Arizona Babtist Convention, Phoenix; Secretary: Rev. George Ford, First Free Methodist Church, Phoenix and Treasurer: Rev. Harold Wilson, Tempe First Baptist Church, Phoenix. The members of the Executive Committee are as follows: Rev. N. D. Davidson, First Assembly of God, Phoenix, Rev. O. C. Crank, Church of God,

Phoenix, Rev. A. Lindvig, Church of the Covenant, Phoenix, Rev. L. W. Young, First Nazarene Church, Peoria, Dr. Clarence Lapp, Church of God, Tempe, and Rev. F. T. Benner, Pilgrim Holiness Church, Phoenix.

Phoenix will have a great conference on evangelism March 11 through 14 with Dr. John W. Bradbury of New York, Dr. Alex [illegible] of Huntington, L. I. N. Y., and Dr. J. Elwin Wright of Boston as the guest speakers.

Clifford Lewis Reports Successful Meetings

NASHVILLE, Tenn., Jan. 23, 1945—Interesting and encouraging reports have reached us in respect to the Clifford Lewis Meetings last fall. Evangelist Clifford Lewis was in Rockford, Ill., Freeport, Ill., and Allegan, Mich. In Rockford the meetings were held in the large Evangelical Free Church, the Rev. Elmer Johnson being Pastor. The majority of the membership is Swedish, and many of the songs were sung in their native tongue.

With the assistance of a number of young people, aided by several adults of the congregation, the city was covered in a tract-distribution campaign. The population is approximately one hundred thousand, which means about twenty-five thousand families. Said Clifford Lewis, "As we finished a street or section we would mark it red on the large city map. By the time the revival services closed the map was almost a solid red. A committee finished it in a few days and sent the map to me. It was a real victory. Some doubters said that it never would be finished, and some thought that the job was too big to tackle, while others thought we should be content to confine ourselves to the area near the church."

The Freeport campaign was in the United Brethren Church of which the Rev. H. I. Newell is pastor. Quite a number were saved and united with the Church. Here also a campaign of Tract Evangelism was conducted with similar encouraging results. Here seven thousand homes were reached with tracts.

In Allegan, Mich. similar methods were employed. Workers were organized under the direction of the Pastor, the Rev. E. R. Hill. The city was canvassed and a tract was left at every home with an announcement of the meetings.

Through the kindness of a friend of the work, Evangelist Lewis was able to tour surrounding towns. Chapel services were held in every High School in the county with the exception of one. A number of delegations from these schools attended the meetings, and "it was thrilling to see several respond to the invitation," to quote from an observer.

The two features of these cam paigns which gave the most couragement had to do with establishment of the family al and the many young people responded to God's call for time service. It appears that number of family altars w set up in the homes followi these meetings, and many let have been received by Cliff Lewis telling of the blessing ceived through family worship the home.

Large Attendance At Tacoma N.A.E. Meeting

TACOMA, Wash., Jan. 24. Re William Nagel, Executive-Secre tary of N.A.E. for the Northwe reports a splendid growth in in terest in this city. At the la meeting, practically all evangeli cal pastors were in attendan The meeting was marked by spirit of warm cooperation plans for the future of the lo association of evangelicals w discussed.

THE RUSSIAN
GOSPEL ASSOCIATION

Peter Deyneka, General Dir is engaged in evangelistic and mis sionary work in many parts of the world. God has greatly honored work and blessed His mess through our missionaries. Hund have accepted Christ as their Savi and believers have been strength Several baptismal services have b conducted in the last few months.

WE CONTINUE TO:

Send out new missionaries to Ala
Engage new missionaries in Can and the United States.
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Birmingham—

(Continued from Page 1)

dom, and his wide knowledge of the field as a whole served to make Missions focal in this Conference. People were led into a deeper conviction as to the place and importance of the Missionary challenge. The Great Commission appeared great through the medium of a great presentation of the subject itself by one who (in himself) reflects conviction and strength, and that in terms of a great passion for a great task.

The choice of a State Chairman is always of supreme importance since this office can be either an asset or a liability. Under the able leadership of Dr. John E. Marion, this office took upon itself its full strength and wielded a powerful influence over the work and movement of the meetings as a whole. Much of the success of this Conference is associated with such gifted leadership.

During the absence of Dr. John E. Marion, Dr. Glenn V. Tingley directed the Conference with great skill and efficiency.

The Conference was indebted to Major Henry S. Wilkins for his splendid work as Secretary-Treasurer. The Conference was unanimous in its acknowledgement of his valuable service.

At the conclusion of the Conference, the work in Alabama was reorganized with the idea of developing more centers for the NAE so that the effort now going on in Birmingham could be duplicated in many other localities in the state. The following officers for the Birmingham area were elected for the coming year: President, Cecil Ward; Vice President, Dr. Glenn V. Tingley; Secretary, D. Herbert Browne; Treasurer, Major Henry S. Wilkins. Chairmen for other localities are: Dr. John E. Marion, North Alabama; Chairman for Central Alabama, Rev. A. A. Durden, Montgomery; Chairman for South Alabama, Rev. Marvin L. Smith, Mobile; Chairman for Walker County, Rev. K. V. Shates, Cor-

It is expected that chairmen for other sections will be designated in the near future, and with the instruction received during the Conference, there appears to be good prospects that the NAE will greatly expand its work this coming year. The Conference was a great blessing to all those attending, and with the development outlined, the NAE should become a very effective fellowship for righteousness in Alabama in the future.

urch Will Not rotest Peacetime Conscription

WINSTON-SALEM, N. C., Jan. 1945, (RNS)—The Southern ovince of the Moravian Church America at its triennial Synod e voted against a resolution ich would have had the church icially protest against passage proposed legislation calling for ional peacetime military conscription.

Say You Saw It In United Evangelical Action

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Pro-Nazi Priests Berated By Aachen Bishop

LONDON, Jan. 10 (by wireless) (RNS) — "Any Catholic priest who is pro-Nazi needs to see a psychiatrist."

This comment was made by the Roman Catholic bishop of Aachen, Germany, to two American Catholic chaplains, it is learned here.

The bishop asserted that "there have been few collaborationists with the Nazis among the Catholic clergy."

"Virutally every Catholic college in Germany," he reported, "has been commandeered by the Nazis. They have destroyed youth through their poisonous teaching, and their history books are lies incarnate."

Members Of Religious Sect Ordered To Join AFL By WLB

WASHINGTON, D. C., Jan. 15 (RNS) — The War Labor Board has ordered members of Christ's Church of the Golden Rule, of San Jose, Calif., to join the Teamsters Union (AFL) if they desire to continue working at the commercial dairy operated by the religious sect.

According to the board, the church bought the commercial dairy in September, 1943, and retained the management, which subsequently signed a closed shop contract with the union. The dispute arose shortly thereafter when two church members were discharged for their refusal to become members of the union in accord with the closed shop provision.

In hearings, the church maintained that its rules prohibit members from joining any other organization, no matter what kind.

Swedish Alliance Works Against Hatred And Revenge

STOCKHOLM, Jan. 10 (by wireless) (RNS) — The Swedish Evangelical Alliance, in a "peace declaration" here inaugurating a special week of prayer in churches, urged Christians to guard against hatred and revenge.

"Humanity has a right," the statement said, "to expect that peace will be built on durable foundations. The goal must be to create confidence and co-operation between all.

"Peace conditions dictated by hatred or revenge or favoring only the interests of the conqueror are evil. To meet the urgent appeals of Christians in all camps, let us pray God that the growth of new hatred and the desire for revenge will be prevented, and that, instead, conciliation and mutual confidence will prepare the way for the kingdom of love and righteousness on earth."

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Soldiers' Field Scene Of Greater Chicago Easter Sunrise Service

Dr. Harry McCormick Lintz To Speak

CHICAGO, Ill., Jan. 25—More than 50,000 worshippers are expected Easter Sunday, April 1, at the interdenominational Soldier Field dawn service at which Dr. Harry McCormick Lintz, evangelist, of Riverside, Cal., will bring the resurrection morning sermon.

During his nine years as a Southern pastor and 12 years as evangelist conducting spiritual victory crusades, Dr. Lintz has blazed a revival trail across the nation. From 1925-37 he served on the Moody Bible Institute extension staff and carried the Gospel to 46 states and 13 foreign countries. Many thousands have accepted Christ under his ministry, the accent of which is on prayer and faith.

Denominating himself "a Tennessee hill billy saved by God's grace", Lintz was born Sept. 4, 1900 in the Tennessee mountains near Greensville and had only the rudimentary education afforded by the local Cedar Creek Academy when divinely called to preach the Gospel. He then attended Moody Bible Institute, Carson-Newman College, and later was given the honorary D.D. degree by John Brown University, Siloam Springs, Ark.

Lintz's first pastorate was in his home town, Greensville, Tenn., where he increased the membership of First Baptist Church three-fold and then entered evangelistic work. In 1937, after serving Moody Bible Institute, he returned to the pastorate until Jan., 1941, when he reentered evangelistic effort after serving First Baptist Church of Lake Charles, La., five years. During that time his church showed a net membership increase of almost 800, and an every-Sunday revival which attracted overflow crowds.

During recent years Dr. Lintz has led union campaigns in many cities. In Altoona, Pa., 33 churches cooperated for a 17-day campaign which brought great spiritual blessing to the city.

Dr. Lintz was the first speaker selected in 1933 by the Chicago Business Men's Committee for a part in the Century of Progress evangelistic campaign.

National Sunday School Week To Be Instituted

NEW YORK, Jan. 25, 1945 (RNS). National Sunday School Week, designed to stimulate church school attendance and support, will be instituted by the Laymen's National Committee, to open the second Monday in April each year, starting April 9, 1945. The committee also sponsors National Bible Week.

Real Admiral Reginald R. Belknap (U.S.N., Retired) has been elected chairman of the Laymen's Committee, succeeding Robert F. Nelson, it was announced at its headquarters here.

In a statement issued by Admiral Belknap, the Committee explained that its campaign "will endeavor to get over that every parent is not only derelict in his duties, but he cannot expect to enjoy the respect, admiration, or even the company of friends and associates if he does not make some effort, some sacrifice to insure his children a knowledge of God."

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Drs. Bauman and [illegible], Editors
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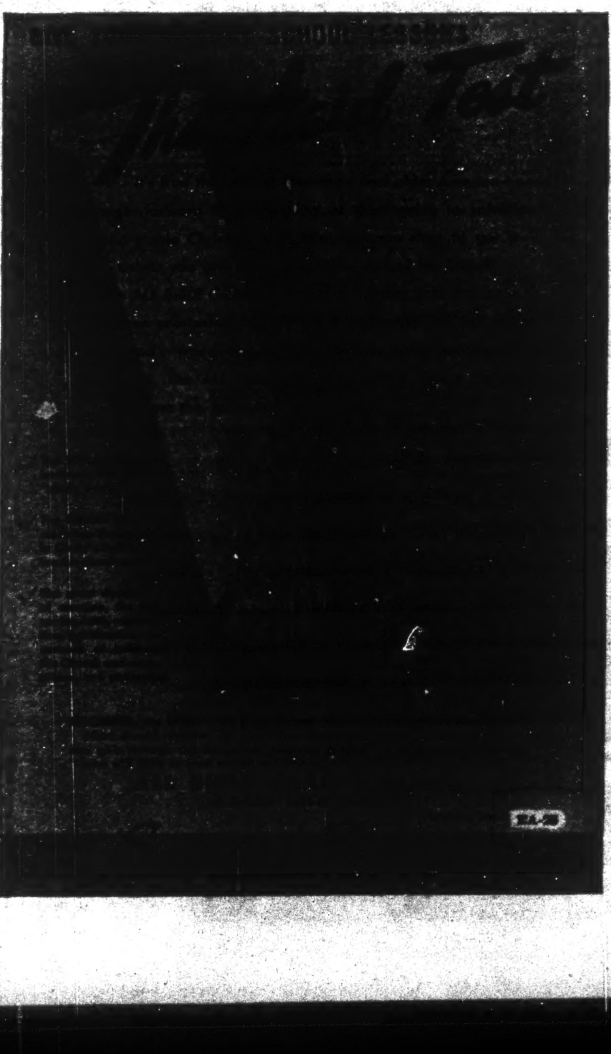

Christ For America Launches Gigantic Campaign To Reach 200,000 Young People Of Philadelphia

PHILADELPHIA, Penn., Jan. 23, 1945—Supported by scores of pastors in metropolitan Philadelphia, the CHRIST FOR AMERICA movement will launch a three-pronged continuous youth evangelistic campaign beginning February 10. Featuring 50 unique special high school assembly programs in which thousands of students are being evangelized, other activities will include city-wide "Christ for Youth" Gospel campaigns and a new and bold Christian Commando plan designed to evangelize every junior and senior high school within a 25 mile radius of the city.

Horace F. Dean, President of the movement, makes this further announcement: The Metropolitan Opera House seating 5000 persons which for 75 years has been the center of Philadelphia's music loving crowd has been leased by CHRIST FOR AMERICA for a number of successive Saturday nights beginning FEBRUARY 10. This city-wide campaign will be centered in these Saturday night youth evangelistic and fellowship programs.

Commencing at 5:30 o'clock each Saturday a simple buffet supper will be served to young people at 30c average cost with accommodations for 1000. (Reservations or tickets required). Then follows a happy hour of fellowship and hymn sing directed by Ed and Helen Spohr, which will merge into the great auditorium meeting beginning at 7:30 o'clock. V. Clifford Harrington, young business man of Philadelphia and former President of the Philadelphia Intermediate Christian Endeavor Union will head an official reception committee comprising some fifty or more active Christian leaders which will preside over the preliminary two hours.

Personal workers and other committees are forming and a magnificent program is in the course of planning. Among those to be heard will be Beverly Shea, Chicago Bass Baritone and director of the new radio program of Gospel songs sponsored by the Club Aluminum Company of America originating out of Chicago; Bob Finley, President of the student body 1944 at the University of Virginia and undefeated boxing champion in the 155 lb. class Eastern Inter-Collegiate circles. Bob is now on the staff of Inter-Varsity Christian Fellowship. Larry McGill, popular singing evangelist of Ridgewood, N. J. Dr. Gwendolyn Crawford, 25 year old Ph. D. teacher at an eastern girls' college and alumna of the University of Virginia; Gil Dodds, world's champion indoor mile runner; Alfred Kunz, Executive Secretary of the Pocket Testament League, New York; W. Douglas Roe, President of the Philadelphia School of the Bible; Charles W. Anderson, aggressive radio pastor of Bloomfield, N. J. and many others including members of our armed forces.

Seventy-five thousand attractive pieces of printed matter (red, white and blue) will announce the campaign thoroughly throughout the Philadelphia region besides wide spread publicity through the local secular press, radio spot announcements, etc. One-half hour of the program will be broadcast over station WDAS (1400 k. c.) between 7:30 and 8:00 o'clock.

God's people everywhere are earnestly asked to pray for this new ministry for all participants and that many hundreds of young people may be soundly saved.

Evangelistic Association Climaxes 50 Years Of Service With Dinner

BOSTON, Mass., Jan. 22—More than 50 years of evangelism were climaxed by the annual dinner of the Evangelistic Association of New England held Tuesday evening, Jan. 15, at the Boston City Club.

The presentation of reports from workers in the various parts of New England gave evidence that the work accomplished under this association in the past year had proven most successful. From the rural evangelistic efforts in Maine to personal work on Boston Common, and from the Children's Crusade held in Tremont Temple Saturday evenings, to reaching the isolated areas of Vermont, the strength of the Evangelistic Association of New England is felt in its widespread field of activity.

Mrs. Harold Strathearn, wife of Dr. Harold Strathearn, promotional director of LeTourneau, Inc., of New York City, rendered two beautiful solos. Mrs. Strathearn has been called the "Nightingale of Gospel Music," and her numbers were most beautiful in their execution.

The message of the evening was given by Mr. Robert C. Nelson, president of the Acme Corporation of New York. This firm is one that hires 6000 men, and is doing extensive war work at the present time. Mr. Nelson has been following the example of LeTourneau and others by conducting services in his plant three times daily.

Mr. Nelson spoke only with [illegible], upon finding out that Mr. R. G. LeTourneau of Peoria, Ill., and Toccoa, Ga., could not be there because of a [illegible] and [illegible] by [illegible]. The dinner was one that inspired the hearts of all present. "In this Christian America," stressing our defects and possibilities for a successful future.

Mr. Allan C. Emery, well known in Christian circles across the country, and president of the Boston Wool Merchants Association, is president of this organization. Dr. Wesley G. Huber has been executive secretary of this association for the past 10 years. There has been a steady progress in the field of evangelism under his aggressive leadership.

Dr. W. B. Riley Reports Progress At Northwestern Bible School

MINNEAPOLIS, Minn., Jan. 23, 1945—Word is reaching us of the rapid growth and expanding influence of this great School. In forty-two years this Institution has become one of the great schools of the country known as Northwestern Theological Seminary and Bible Training School. It appears that there has been added a four-year Liberal Arts College. The Freshman Class this Autumn was the largest in the history of the School, numbering two hundred and thirty-six.

Plans are being drawn up for two additional buildings, "MEMORIAL HALL" to house offices, classrooms, library, dining-room, etc., and "BOB MOYER HALL" in honor of the late and loved Dean. This will take the form of a dormitory for men, including a gymnasium.

Dr. W. B. Riley reports that $120,000.00 has already been received in cash and good pledges. There are also two pieces of property, (vacant lots in the downtown area) for sale, which were purchased for $30,000.00. If these can be disposed of, this amount can be applied on the new buildings. The day-student body only this past month pledged $25,000.00 toward Bob Moyer Hall, asking the alumni to double that amount for this project.

Today, there are sixteen hundred graduates at work in the world, and over one hundred of them in foreign fields, including India, China and South America. The School is sending out over one hundred graduates per annum and to a man they are faithful to God and loyal to His Word.

Say You Saw It In

United Evangelical

Action

Roger Babson Predicts Increased Religious Interest In 1945

NEW YORK, Jan. 3 (RNS)—Roger Babson, economist and statistician, believes that 1945 will see more religious interest, including more church than did 1944.

"People generally are reali that without a spiritual awak ing no peace or other plans wi be much good," he said, in hi annual forecast. "Nations can not be depended upon to coop ate and stick to their agreem unless they recognize God a their real Ruler and Guide."

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Seattle Reports Two Youth Movements

By Karl Jensen
Tacoma Bible Church

SEATTLE, Wash., Jan. 20, 1945. —Chicago has its "Youth For Christ", New York its "Word Of Life" but Seattle may boast of two excellent Youth Movements, one of which was reported in this paper several weeks ago — The Youth For Christ Group of Seattle. The other began with a bright idea, at least Clayton Booth thought it was bright until he discovered that John Lundberg had the same thought—to have a Saturday Night Youth Rally which would attract young men and women from the Seattle Streets Saturday Nights. They cornered Orien Johnson, assistant pastor of Tabernacle Baptist and together they sought for radio time when the networks were cutting time for religious broadcasts, but God still answers prayer and Booth, Johnson and Lundberg got more than they asked for—time on NBS's KOMO. From the first it was mainly an effort to "Air" a Youth Rally and so well was it done that the studios were taxed to capacity from its inception. Now their program is "aired" from the Mirror Room of the Gowman Hotel each Saturday night at 9:00 PWT, with steady capacity attendance of 400. And it's interesting to walk in, as I did one rainy night, and find the place packed with youngsters. At night the quartette, and it's one of the best on the air, steps up to open the audience program. Clayton Booth, brother of Carlton, leads in the kind of song "kids" like and Geneva, Clayton's wife, lets music flow in constant harmony from her nimble fingers. Orien Johnson is the program's wit and I might add that he has the "lip", being one of America's outstanding trumpeters.

Just before 9:00 a hush falls over the eager crowd and John Lundberg gives a brief message to the young people present and then calls upon some visiting pastor to lead in prayer. The engineer raises his hand, Orien lifts his trumpet and they're on the air with one of the consistently finest Christian programs aired anywhere. It moves without a falter and is "a natural". But that isn't all! They're getting somewhere with it: the program reaches as far south as Los Angeles and as far north as Alaska. Recently a Seattle gob told of hearing them when he was 850 miles west of San Diego.

Clayton Booth, brother of Carlton Booth, is the musical director of the Seattle Saturday Night Youth Rally is pictured second from left together with rest of staff.

So much for the regular "stuff". On the Saturday before Christmas they secured Seattle's Civic Auditorium and drew 8,000 youngsters to the Carol Sing and Christmas Rally. Clayton Booth led an All Girl Chorus of over 250 voices, Orien Johnson presented a new Cornet Trio, Geneva Booth assembled an ensemble of strings and youth leaders gave stirring testimonies. Moreover, they're looking forward to a Special Rally in February with Gene Palmer, former card shark and magician, now on the staff of the Pocket Testament League; and to a Spring Banquet which will afford many Christian girls the opportunity of a "dress affair". More power to these movements and may their number be legion. The Northwest's on its toes from the youth angle and let us expect great things from "out of the woods".

Church Of Scotland Contributes Towards So. African Mission Work

LONDON, Jan. 16 (by wireless) (RNS) — The Church of Scotland's Foreign Mission Committee has made a grant of 500 pounds towards a fund of 3,000 pounds which is being contributed by British Missionary Societies to the Parish Evangelical Mission working in Madagascar, and in Barotseland and Basutoland in South Africa. Mission work there has suffered severely through the occupation of France, and all aid was cut off by the Germans.

Navy Chaplain To Tour Pacific Theatre Of War

WASHINGTON, D. C., Jan. 22 1945. (RNS)—Captain Robert D. Workman, director of the Navy Chaplains' Division, has begun an extended tour of the Pacific theater of war which will take him nearly 20,000 miles by air, sea, and land, the Navy Department disclosed here.

He will observe chaplains' activities in Hawaii, the Philippines, the Marshalls, New Guinea, New Caledonia, New Hebrides, Australia, New Zealand, and in many other places where Navy men are stationed in the Pacific.

During March and April of last year, Capt. Workman made a similar tour of Naval activities in the Caribbean Islands, South America, the Mediterranean area, and the British Isles.

Gestapo Arrests Danish Clergyman

STOCKHOLM, Jan. 25 (by wireless) (RNS) — Risking freedom to join his family at Christmas, a noted clergyman in German-occupied Denmark took a bold chance — and found himself greeted, not by his wife and children, but by waiting Gestapo agents.

The clergyman was Pastor Flemmark, of Haderslebem, seaport town in South Jutland, who months ago left home to evade arrest. Constantly hunted by the German authorities, he decided to visit his family in secret on Christmas Eve, although strongly warned by Danish underground agents not to take the risk.

Presbyterian Laymen To Serve Churches Which Are Pastorless

NEW YORK, Jan. 22, 1945. (RNS)—Laymen of the Presbyterian Church in the U. S. A. are being called upon to serve the denomination's 1,500 pastorless churches in an effort to assist these churches in continuing "a spiritual ministry not only to their own membership but to the community."

The Department of Evangelism, in cooperation with the Interboard Commission, comprised of the Board of National Missions and the Board of Christian Education, has prepared material for worship, including an order of service and a short sermon, which may be used by an elder, or by a member of the congregation chosen by the elders of the church.

Ministers throughout the denomination are assisting the Department in preparation of material, and its distribution is being handled by synodical and presbyterial executives. Already 1,000 churches are being reached by this service, it was reported.

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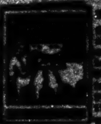

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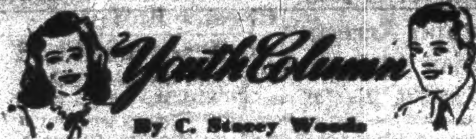

By C. Stacey Woods

The Inter-Varsity Christian Fellowship

By Jane Hollingsworth
Staff Member for Michigan, Ohio, Indiana

Just a little more than a month ago I arrived on the campus of one of the oldest, best known colleges in the Middle West. I had been sent there by the Inter-Varsity Christian Fellowship to be of help to Christian students. The college was laden with tradition and on every hand one could see remnants of what was several decades ago a strong, spiritual foundation to a great Christian college. My heart ached as I realized that today every Christian student who enters the doors of that institution has to fight with his life if he is to leave there with any vestige of faith in the Bible or Jesus Christ. This fact was made plain to me by vivid illustrations.

On Saturday morning I was to have lunch with a pre-chaplain student. He arrived at 11:30 A. M. and immediately released a barrage of questions which we were still discussing at 3:30, having hardly paused for breath. Neither of us had thought of lunch. During the course of the conversation I discovered that the boy had come from a strong fundamental background and was an outstanding leader in his denomination. Since coming to college he had been led to doubt everything in which he had ever placed any faith. When he left at the end of the fourth hour of discussion, he said, "I got what I came for. All I wanted was to hear somebody speak with certainty, 'The Lord hath spoken; it is true.' I have completely lost my note of certainly about everything. Now I know again that there are intelligent people in the world who still believe the Bible."

When I walked into the lobby after that conversation, there was another student waiting for me who had been sent to that particular college by parents who did not understand her desire for genuine Christian atmosphere. Her opening remark was something like this: "I have been here for two years and you are the first girl with whom I have held conversation on this campus who knows what it means to worship the Lord Jesus Christ. "Do whatever you have planned to do, I won't disturb you, just let me stay here until I have to leave. It is so wonderful to be with a Christian." She stayed with me from 3:30 P. M. until 1:00 A. M. the following morning.

The Inter-Varsity Christian Fellowship does more than furnish fellowship for lonely Christians, though that is one of its most significant functions. It furnishes for Christians on the campus a channel through which they can reach their fellow students for Christ.

Just a few days ago while passing through a college town in Michigan, I called one of the students and heard some news for which I have been praising God. When school started in the fall, a certain Christian named Barbara found herself on a state college campus rooming with an unbeliever who had little sympathy with her interests. It was not long, however, until Barbara realized the possibilities in her situation. She invited all the girls in her rooming house to come to her room at bedtime and read the Bible with her. To her surprise, they accepted and have been meeting nightly for Bible discussion for a number of weeks. One Christmas card which Barbara received brought to her the most joyous message of Christmas. It was from her room-mate who wrote something like this: "I know now why you had to come to "State" this year when you didn't want to. Your life has convinced me it is worth while. Because of you, during vacation I decided to take Jesus Christ as my own Savior."

On that same campus there is a boy named George who little more than two months ago was studying under two Catholic priests prior to marrying a Catholic girl. For the first time he was made to think seriously about religion. The questions he asked became so involved for the priest that he said to George, "Here, take this Bible home and ask the Lord to reveal to you the truth." That's where the priest made his mistake, because George did it. One of the Christian students from the Inter-Varsity Christian Fellowship heard that George was reading a Bible every day and went to his room to join him. Not long after that the Holy Spirit brought his search to a climax and George was wonderfully converted. The first experience George had at an early morning daily prayer meeting left him so thoroughly elated that he spent his laboratory period telling the girls across the table from him how wonderful it was to be a Christian. They were almost flabergasted at his enthusiasm for a prayer meeting, and since that time have been coming to the regular Inter-Varsity meetings to see what makes people like George. One of those two girls is particularly near the Kingdom and needs much prayer.

The possibilities in a strong united witness for Christ first began to be realized in a college in central Michigan about a year ago. A small group of girls and pre-ministerial students were

(See Youth, Page 9)

Rev. Frank L. Squires Resigns Atlanta Church; Will Enter Bible Conference Field

ATLANTA, Ga., Jan. 25—Rev. Frank L. Squires, for the past seven years pastor of the East Lake Tabernacle Church (Atlanta, Ga.), and formerly of the Atlanta Gospel Tabernacle, presented his resignation to the Board of Deacons in a meeting following the service last Sunday morning. The resignation is to take effect Sunday, April 29.

The East Lake Tabernacle Church is one of six churches organized by Mr. Squires during his thirty years in The Christian and Missionary Alliance ministry. In addition to his two Atlanta pastorates, he has held pastorates in St. Louis, Mo., Schenectady, Ballston Spa and Albany, N. Y. He was for seven years co-editor of the Alliance Teachers Full Gospel Quarterly and has served on the teaching staff of the Atlanta Bible Institute. He is a member of the Atlanta Baptist Ministers Conference, and of the Atlanta Christian Council. He was elected to represent the churches of The Christian and Missionary Alliance in the Atlanta area on the original N. A. E. committee for Atlanta.

Upon the termination of his ministry in his present pastorate Mr. Squires plans to conduct Bible teaching conferences and evangelistic missions in local churches as the doors are opened. For the present, at least, he and Mrs. Squires will retain their residence in Atlanta.

Great Nashville Evangelistic Campaign

NASHVILLE, Tenn., Jan. 23, 1945—We have just read a unique ad in the "Nashville Tennesean": it is thrown under the caption: "IT'S UP TO YOU." This ad. cannot fail to arrest attention, but far beyond its advertising appeal is its evidence of evangelical zeal, and its witness of aggressive unity. For the benefit of our read- we will quote the advertisement in full:

"IT'S UP TO YOU!

"Jesus Christ is the answer to your problem. Only in Him can you find peace and security in this world and in eternity. He offers salvation to you — directly and personally. Through Him you can begin life anew — NOW.

"Thirty-five Baptist Churches in Nashville invite you to Gospel Services in your neighborhood Church. Jan. 14-28, 7:30 P.M."

Then follows the names of the churches and speakers. The picture that the artist presents with the ad. makes the poster speak. Space forbids any description.

We congratulate our friends in Nashville, Tenn. for this excellent and splendid example of worthwhile and wholesome advertising. It catches the eye and captures the attention without in any way revealing the coarseness and color of the purely secular appeal. It sells, but does not secularize.

We would congratulate the Baptist Churches of Nashville, Tenn. also upon this united front. They are all together with one intent. This is not narrow competition; it is glorious cooperation.

We rejoice, too, with our friends of Nashville in this display of evangelical passion. Here is a manifestation of "The old-time religion, in the old-time way." The Baptist Churches of Nashville, Tenn. are not afraid of using the language of our fathers: "Gospel Services."

Let us also pray with our brethren of Nashville, Tenn. that the blessing of God may be upon this united effort, to the end that souls may be saved, believers quickened, and a blessed revival born—a revival that shall flood the State and overflow into the whole Nation.

Omaha Presbytery Asks Church Representative At Peace Conference

OMAHA, Neb., Jan. 25, 1945. (RNS)—The Omaha Presbytery, comprising Omaha and eastern Nebraska Presbyterian churches, has adopted a resolution calling for a representative of "the Christian church" to sit at the peace conference which follows World War II.

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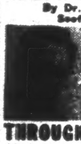

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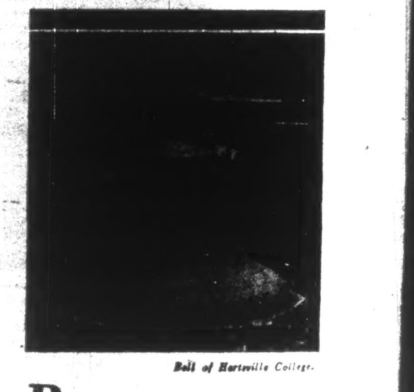

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The Universalist Controversy

The vote of the denominations within the Federal Council to exclude the Universalists from membership n that organization has provoked a nation-wide controversy which apparently will not subside for some ime to come.

Under the constitution of the Federal Council the pplication for membership of new denominations must st be approved by two thirds of the denominational its, after which the application is brought before the Council where it must be approved again by a two-thirds majority. Of the twenty-five bodies within the Federal Council only the Congregationalists, the Disciples of Christ, the Friends, the Seventh Day Baptists, e African Methodist Church and the A. M. E. Zion Church approved. Of the twenty-five bodies these six oted for admission, twelve voted against admission, o declined to vote and five others were not represented or did not vote.

Questions which are being debated in reference to is vote are: the motives of the Council bodies in denying admission to the Universalists, the sincerity of the niversalists in applying in the full knowledge that the reamble of the Council constitution referred to Jesus hrist as our divine Lord and Saviour, the probable sult of the Councils' action in reference to its own estige. Among the comments we note the following:

From the Year Book of American Churches (supposedly a tement issuing from the headquarters of the Universalists):

"Universalists, as a body, are new practically Unitarians so as the person, nature and work of Christ are concerned." (The versalists deny that this statement has official approval.)

The Christian Century: "Many delegates returned from the nnial meeting . . . distressed because of the action . . . declining receive the Universalist Church into its membership. Why? . . . difficult to find a good reason."

Dr. Fred C. Leining, superintendent of Universalist churches New York, writing in the *Empire State Universalist:* "Well, l, well! Our opponents by some ecclesiastical favoritism have is said that Universalists are not Christians. What colossal ve!"

Dr. W. W. Rose, pastor of the First Universalist Church of , Mass.: "The truth is, the Universalists do believe in the ity of Jesus Christ, but not in the deity of Jesus. We have ched for more than 150 years the divine nature of Jesus, but held that Jesus himself explicitly denied that he was God . . . teach that Jesus was perfectly full of the divinity of God and he came to help all men to become as full of that divinity e was. . . . The Congregationalists, Christian Church, Disciples Christ and the Friends voted for our admission because many of r preachers and members interpret the divinity of Christ as o. . . ."

Dr. Clinton L. Scott, pastor of the Independent Christian versalist) Church of Boston, Mass.: ". . . we simply do not ng with the denominations that dominate the Federal Council, are Unitarian in theology, and have been since the days of a Ballou. . . . There are representatives on the Council who selves have no objection to Universalist membership, but who d 'no' because of the threat of others that if the Universalists e in they would go out. Even more reprehensible than this y of appeasement was the suggestion made by the representa- of two church bodies that they would vote for us if we would e to adopt their own dogma of "Jesus Christ as divine Lord Saviour. That is contemptible . . . horse trading."

Rev. James W. McKnight, First Universalist Church, Girard, "We do not recognize 'Jesus as God,' which is the basis of Fed- Council recognition. We should have been rejected. We have in common with the Calvinist and Lutheran and Baptist s."

Rev. Dana E. Klotzle, First Universalist Society, Springfield, "We have done a poor job of propagating our Universalism if *ristian Century* really believes we are evangelical in the Fed- Council meaning of the Word."

Rev. Egbert W. A. Jenkinson, First Church, Congregational, uen, Mass.: "I had presumed that no intelligent Protestant in wentieth century was anything but a Universalist. But I had resumed that the jargon of orthodoxy was dead among us."

Rev. Stephan H. Fritchman, editor of the Christian Register arian): "The prestige of the Federal Council was never at ebb than after this action which makes a fourth century gical dogma, today understood by one layman in 100,000, the fellowship for Christians of the Protestant churches . . . is room for the Federal Council of Churches in the post war , but its recent decision does not prove that fact. It will be a il which includes Universalists or it will be forgotten."

Rev. Donald B. F. Hoyt, Congress Square Universalist Church, d, Me.: "We were not members of the Federal Council be- from its inception, the Council was an association of those ian groups which called themselves "evangelical" — a desig- which excludes us.

o you ask why? Evangelical is a curious word. If a Christian he first century were to be set down among us, he would say angelical" was a title to be used of anyone who carried the message of Christ Jesus. Not so today. Here is what it ans: That interpretation of Christianity which emphasizes fallen condition, the atonement of Christ, necessity of new and redemption through faith. The recital of that definition suffice to show why Universalists were not invited to join uncil. Most of us regard those phrases as mythological and superstitious remnants from a speculative era far back along the route of the Christian advance. Our vision of God will not tolerate the conception of a primal human couple sinning and thus plunging all humanity into a fallen state. We cannot believe that God would require one Jesus to atone for that original sin, nor can we accept the idea that Jesus thus took upon himself the obligations of a morally bankrupt humanity."

Excerpts from Editorials in Zions Herald (Methodist): "It seems increasingly obvious that influential members of the Council had made up their minds that the Universalists were not to be admitted; that conservative doctrines were to be made requirements for admission; that 'plays' for the larger conservative churches were to be made, and that expediency or 'how to win friends and influence people', was to dominate the deliberations of the general meeting in Pittsburgh last December." (January 3.)

"By excluding the Universalists, we believe that the Council has taken an action which limits its effectiveness . . ." (January 17.)

"The Southern Presbyterians said they would withdraw from the Council if the Universalists were admitted; this . . . . attitude was reinforced by statements from the Northern Presbyterians, the United Presbyterians and the United Lutherans." (December 27.)

All these statements emphasize the untenable position in which the Council finds itself in trying to ride two horses going in different directions. It had to choose between a policy of consistency by admitting the Universalists, or expediency in denying them membership. There is but one thing for the Council to do if it really wishes to be consistent and at the same time rule out organizations like the Universalists and Unitarians. That one thing is to clean its houses of the Universalists and Unitarians (in the guise of Methodists, Baptists, and other evangelical bodies) already in the Council in places of conspicuous leadership. If it really wants to be evangelical and will pay the price by ousting its modernists we feel sure that N.A.E. will be delighted to cooperate. The Council's "middle of the road" position is a tough place—it gets hit by traffic from both directions.

The Christian Register (Unitarian) makes an editorial suggestion in its issue of January, 1945, that has real merit, in our opinion. It says, "Perhaps the time has come when they (the Universalists and the Unitarians) should band themselves together in a new liberal council. It may be that this is the lesson which the liberals need to learn . . .

"What is needed is a federation that would include liberal Jews as well as Christians . . . Many groups that carry other labels, either because of historical association or because of distrust of conventional phrases, would find a natural place within such a liberal council . . . I am trying to forecast a new fellowship of all the liberal religious bodies in America that are openly liberal in spirit and purpose. The time is ripe for such a new venture . . . Liberal Christians, liberal Jews, liberal Mohammedans, liberals with no direct connection with any of the historic forms of religion — all would find themselves at home . . ."

This constitutes a real solution. There are two great schools of religious thought in America today. One is Bible and Christ centered. The other is man centered. It would be a blessing to all concerned if each group could gather unto itself all who are committed to its basic tenet. The present confusion is caused by the strange mixture of all degrees of faith and scepticism which exist in our denominational and interdenominational bodies.

J. Elwin Wright

Chester E. Tulga Enters New Field

(See Roving Reporter on Page 5)

CHICAGO, Ill., Jan. 22, 1945— Our readers will be interested to learn that the Rev. Chester E. Tulga has resigned the pastorate of the Norwood Park Baptist Church of Chicago, Illinois to become director of extension activities for the Chicago Hebrew Mission.

The Rev. Chester E. Tulga is editor of "News and Views," the official organ of the Conservative Baptist Foreign Mission Society. He has also been active for many years in Baptist fundamentalist circles.

Many of our readers will know this servant of Christ through his lessons which used to appear in the "Young People's Witness," published by the Union Gospel Press, and also by the fact that he has been a frequent contributer to religious periodicals and has published four excellent pamplets on the Jewish Question.

All our readers will wish our brother both blessing and success in this new field of labor. Our prayers will follow him as he enters this new and responsible post.

Jacksonville N.A.E. Elects Officers For 1945

JACKSONVILLE, Fla., Jan. 20. The North Florida Association of Evangelicals met for luncheon last Monday at the Seminole Hotel and elected officers for the ensuing year as follows: Rev. C. L. Kirby, President; Rev. George Swedburg, Vice-President; Rev. Kenneth Baker, Executive-Secretary, and Rev. J. A. Dunlap, Treasurer.

A Rabbi-Lawyer was called to confuse the new-born lad in Christ; he ended a

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issionaries in South America have opened a new Prayer Hall d a small organ to help in the singing. Can you — will you to get one for them as a Christmas gift? They need also n Bibles and tracts. We also want to make Christmas bright- he homes of our missionaries working among Russians in other but especially we want to cheer up the saints-in-need, as the of one of our workers left alone with six children; and others. erous with your love and your own heart will be full of joy. ur cheerful gifts for the above needs to the

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NATIONAL ASSOCIATION OF EVANGELICALS — STATEMENT OF FAITH . . .

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

The Signature of Service

In the material realm there are marks employed to indicate worth: such are common in the commercial world, and we look to them for protection against deception and loss. Through them genuiness is assured, and standards are established.

It is not without significance that the Scriptures set forth marks as associated with worth and reality in the spiritual realm. They meet in respect to personal living; they are found in connection with given ministry. The aspotle Paul speaks of certain marks in his epistle to the Galatians: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." (Gal. 6:17.)

The world looks for marks in the lives of professing Christians. What Thomas asked for the world asks for today. Said Thomas: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.) Is not this the language of a doubting world? "Except we see in the lives of professing Christians the marks of the cross, we will not believe." Far too often, it sees the marks of ease, and beholds the signature of selfishness.

In all true service there are given marks which set forth its validity and its worth. These are found on many pages of the Word of God. Some appear in the first chapter of the letter to the Colossians. Three stand out conspicuously, and among them we have this signature of service.

Paul is not advertising these qualities in himself. Christian graces are lost when they need to be announced. Light shines by burning, and the face alight with Divine radiance is always unconscious of its own beauty. Neither Moses, nor Stephen were aware that their faces shone.

The signature is found in Col. 1:24. "My sufferings for you." The personal pronoun is found in the possessive case. The question is asked as to whether there can be service without suffering, and the answer through the Word is always in the negative. To find a prophet is to find a burden, and to find a burden is to find a prophet.

This past week, we heard of a man who gets alone to weep over the coldness and indifference so manifest in his church. Someone referring to this, said very lightly, that "No such conditions could keep me awake." Even so, the answer, in terms of real service, is found among the weepers and not the sleepers. Jeremiah wept; Ezra wept; Nehemiah wept; Daniel wept; Paul wept; Fenelon wept; Savonarola wept; George Fox wept; Christmas Evans wept; Lorenzo Dow wept; Peter Cartwright wept; Charles Finney wept, and Jesus wept. It was Fanny Crosby, too, who wrote: "Weep o'er the erring one."

Early Methodism was a power for God, and the early Methodists spoke of "The burden for souls." The modern church has lost the burden and in turn has lost the revival. The old saints held to the word: "When Zion travails, she bringeth forth children." These men caught the meaning of the language of Paul when he wrote: "My little children, for whom I suffer birth pangs until Christ be formed in you."

There can be no soul birth where there is no soul travail. When we cease to bleed, we cease to bless. When we cease to suffer, we cease to serve. True service is an offering to God, and "we can never sacrifice to the Lord our God that which costs us nothing"

Some time ago, I was present at a Summer Conference. At the early morning prayer service there was a woman who was asking for special prayer. The burden of her request was this: "Please pray that the Lord will forgive me for my dry eyes." A snap judgment, and a hasty reaction would brand this as pure fanaticism. But it may be well to recall that it was the sane and scholarly J. H. Jowett who wrote these words in his immortal work, "The Passion For Souls:" "My brathren, I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood." "Put on, therefore, as God's elect, a heart of compassion." Here is the signature of service.

Charles G. E. Chilton

Servants of Omnipotence

The weather has broken into the front page in our daily newspapers. With some, it has been the subject of conversation; with others, it has been the ground of complaint. Few of us have enjoyed its rigors. We have experienced its sting as we have felt its icy breath upon our cheek. It has blocked our path and has set our feet in slippery places. And just when we were tempted to ascribe winter and all its doings to the devil, we were brought face to face with these words: "Fire, and hail, snow and vapor; stormy wind fulfilling His Word." (Psalm 148:8.)

Now, if the Psalmist had said: "Balmy breezes and summer skies fulfilling His Word," we would have warmed to it with the readiness and eagerness of the artist ravished with the glory of a day in June. But when the writer says: "Fire, and hail, snow and vapor; stormy wind fulfilling His Word," we are tempted to close the page with a gesture of impatience.

Felix Mendelssohn has written for us his Spring Song, but I am not aware that any one has ever composed for us the Winter Song. Perhaps it is because folks feel that winter has no song. Ah, but it has: it must be called the Song of Faith and Hope.

The Psalmist saw these as the instruments of Omnipotence. Even in the material relationship they supply vegetation with its winter garment, and provide for the poor man some given fertilizer. But far and away beyond all these, the divine mind has purposes beyond our ken.

God's "stormy wind" comes to us laden with the treasures of a given parable. It comes not only as the instrument of heaven, but also with the instruction of Our Father, and the language of Omniscience.

But for the stormy wind of persecution, the early Church would not have been scattered abroad to tell the glad story; the Pilgrim fathers may not have sailed for America; Bunyan may not have written for us his immortal allegory; Dante may not have written his immortal Poem, and Italy may have waited for a united language. Yes, but for the stormy wind of testing, John Wesley may not have become the St. John of England, and the beloved disciple may never have found the essential atmosphere for his Revelation.

Perhaps the stormy wind of war may be teaching men the madness of materialism. In any case, the madness of war may set in bold relief the sanity of peace.

The parable does not end here—it moves onward with the shout of an accomplished purpose: "Fulfilling His Word." Behind it all there is the infinite comfort. God rules. "Fulfilling!" God reigns! He maketh even the wrath of men to praise Him." There is an infinite plan. There is a cosmic purpose. The eternal God can know no defeat.

Cowper, in the darkest hour of his life, gave to the world one of its brightest songs:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

"I know the plans that I am planning for you, saith the Lord, plans of peace and not of evil, to give you an afterward, and the things that you long for." (Jer. 29:11.)

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless AFTERWARD!!!!!!! The snow is on the ground, and the bitter wind is striking the face, but beauty waits beneath the surface, and the trees of the field shall soon clap their hands. All, all must fulfill His Word.

Charles G. E. Chilton.

Roving Reporter

Rev. Chester E. Tulga, who written a number of Jewish questions, is from the pastorate of Park Baptist Church in to become the director of tension of the Chicago Mission.

(See Page 7)

The Christian Service at Tampa, Fla., had a ble record during 1945. A 103,136 service men and wives of service men, and civilian visitors were tered. A weekly broadcast, inating at the Center, was ducted. Many were led to and encouraged in personal terviews. The Center is under direction of Rev. and Mrs. Smith.

As we go to press, Hyman Appelman is in the ing days of a very fruitful paign in the Philadelphia pel Tabernacle, of which Theo. Elsner is the pastor. crowds have attended the ices and hundreds have ed to the earnest appeal. Appelman's strength lies in evident passion for the lost, in his deep sincerity.

One of the most valuable eign language broadcasts in country is that conducted by Peter Deyneka in New York There have been some conversions among the through the preaching of the pel by Russian Evangelical Baptist preachers. The Gospel Association also broadcasts six times a er station HCJB in Quito, dor.

The Christian Business Committee of Boston is ing a special mass meeting men the second Sunday of month at Tremont Temple. services are at 3:00 P. M. In uary, Mr. Addison C. Keswick, N. J., was the messenger. About 300 men in attendance. There were onal conversions. In Mr. Leon Sullivan will be speaker. Mr. Robert New York will occupy the form in March. Many and organizations are co-ting.

Mr. S. M. Sundeen of ton Park, N. J., has recently added to the Board of America. Mr. Sundeen is gaged in the printing He has long been active in tian work. In 1938-40 he chaplain of the Gideons from 1941-44 served as vice ident. He is an able speaker a real soul winner.

The "Happy Clarks," known gospel singers, longer connected with America, but are working pendently, as previously. desiring the services of team for evangelistic address them at 2025 road, Philadelphia 31, Pa.

At a recent meeting of tors in Kansas City to inviting N. A. E. to conference of evangelism city, a large majority co-operate. A committee been organized and great seem in prospect. Our ident, Dr. R. L. Decker, the moving spirit in interest.

The Conservative sign Mission Society has to enter the European is a logical step. many hundreds of Baptists in the war need of assistance the plight of other need the gospel challenge to which this ganization will not ear.

Oklahoma City
Reports Hy
Appelman Re

OKLAHOMA CITY, The Hyman Appelman in this city resulted in of 400 conversions and to the church.

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(Continued from Page 8)

y singing a hymns and re-
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BOOK REVIEWS

By Charles G. E. Chilton

Religious Liberty In Latin America

By George P. Howard

(A Religious Book Club Selection)

There are books with a message, and books with a mission, but this work carries a great message, and is charged with a challenging mission.

Few modern books create any great impact upon American thought, and fewer still influence greatly this day and generation, but here is a book that is destined to mould modern thought and color the movements of subsequent history. We are inclined to feel that it may be destined to fulfill a role not unlike that of the familiar work of Harriet Beecher Stowe. We are not concerned with the question as to whether "Uncle Tom's Cabin" was, or was not true in its portrayal of life as it existed in the South at that time. It did, however, focus the attention of the nation upon a great social question, and that in such a way as to produce dynamic action.

George P. Howard moves ever and only in the realm of facts. The work bears the stamp of truth, and vibrates with the spirit of good sportsmanship and fair play. Only the distorted and perverted mind can fail to acknowledge the weight of its evidence and the learning, honesty and sincerity by which the task is approached.

The rules which the author adopts by which the truthfulness and authenticity of the evidence is weighed are above question and beyond dispute. Pick up this book with an open mind, and with a sincere desire to know the facts, and its findings will command a complete and full acceptance.

The cloak of perjury is generality, while the course and method of truth is detail and minuteness, and such must increase according to the importance of the subject in hand. This specificness is the constant and clear quality of this whole work. Dr. George P. Howard's objective was to obtain the viewpoint of representative South Americans themselves, and he spared no pains to realize this given goal. In his wide travels throughout Latin America, the author found men and women willing and eager to voice themselves, and these witnesses are drawn from all walks of life — senators, judges, university professors, business men, authors, students and others; Roman Catholics as well as Protestants spoke freely and sincerely and signed their names to transcripts of their views.

What do Latin-American Catholics think of the proposed religious segregation of their continent? The aim of this book is to answer this question.

The writer believes that a campaign is evidently on for a post war program that will grant religious freedom wherever the Roman Catholic Church is in a minority and a religious monopoly wherever it has power to suppress competition. The conviction of the author is already confirmed by the word which has come from Lima, Peru, stating that a Government decree has been issued to the effect that all religious activities other than those of the Roman Catholic Church must be held inside the respective denominations.

The decree was based on a section of the Constitution, the Government said, permitting religious freedom, but protecting the (Roman) Catholic religion. How religious freedom can function apart from freedom of activity, the Government does not pretend to answer.

This gifted author reaches the crux of the issue when he says: "Protestantism does not fear competition. True religion, it believes, is too strong to be shaken by the attack of atheists, the scoffing doubts of unbelievers, or the opposition of some rival faith. True religion needs no legal protection. If the Roman Catholic Church can influence the moral and spiritual life of Latin America so vitally as to win the people of those lands back to its faith, well and good. If it can win ours from us, so be it. But we shall not stand by if it attempts to do all this by invoking Government protection. We shall honor it if it gains these ends by the method of persuasive appeal, by the example of a priesthood more 'exemplary' than our missionaries, and by the skill of a faith that reasons more cogently and thinks more deeply.

"The American people should be deeply concerned over this whole matter of religious liberty in the light of possible post war policies. Ethiopia was not a Roman Catholic country, and yet when it was conquered by Italy it became a preserve for missionaries of that church. Several Protestant Scandinavian missionaries were driven out of the country, as well as the Presbyterians who, with school and hospital, had been rendering altruistic service. Franco has annihilated Protestantism in Spain, and is hailed by the Vatican as 'the saviour of Christianity.'

"This is not just another quarrel between the Churches. There are precious principles at stake. Lovers of freedom dare not keep silent. Americans want freedom for every person to worship God in his own way everywhere in the world. . . . It would indeed be tragic if today of all days, when we are in a war to defend the 'four freedoms', we should surrender this deeper freedom without which none of the other freedoms can stand."

This writer concludes rightly that this issue has its bearing not only upon Latin America, but perhaps "even more seriously on what might occur in the United States."

For the reading public, this is one of the "must" books of our times, the truths of which, and the issue of which, we ignore at our own peril.

(Published by The Westminster Press, 170 pages, Price $2.00).

Battle-Tested Religion

By T. CHRISTIE INNES

Many war books have appeared on the market, but this is among the best. The reader will want to finish the book in one sitting, for it is hard to put it down when once one has begun its perusal. It will hold one from the start to the finish.

Preachers and speakers will find here a storehouse of material in the nature of telling and thrilling stories of faith and courage. Sunday School teachers will revel in its pages, discovering, as they will, illustrations for their lessons, and vivid pictures which attract the attention and capture of the heart. However, the mission of this book is not limited to Christian workers who have an eye for apt quotations. It must be a tower of strength to believers everywhere who scan its pages, for through its medium they will find their spiritual strength renewed — faith will beget faith, courage will inspire courage, and hope will kindle hope.

There is nothing of the cheap and sensational setting — the atmosphere is one of quiet confidence, and of deep sincerity. The writers and speakers have no desire to enter the limelight; their only interest is to bear a living testimony. Many indeed, did not write for the public eye, for what they gave was simply the inward movement of the heart in secret communion with God.

The book covers a wide range. Because war inevitably brings a consciousness of the need for spiritual assurance and divine guidance, a need which is not confined to the private in his foxhole, or the man behind the gun, the book contains humble and devout utterances of men in all walks of life who do not shrink from voicing their faith and convictions in the "King of kings and the Lord of lords." How wide this circle is, a hasty glance at the table of contents will show. We have the testimonies of leaders and rulers including Franklin D. Roosevelt, His Majesty King George V, The Rt. Hon. Winston S. Churchill and many others. We hear from "The Navy", "The Army", and "The Air Force." We hear from men like Lt. Gen. Sir W. G. S. Dobbie, G.C.M.G., K.C.B., D.S.O., heroic "Defender of Malta," to the humblest soldier and sailor.

Many will buy the book for its choice poems, some of which were written in unique places and under strange conditions.

We shall express the general finding when we say, that these words of faith and songs of hope will live on long after the guns are silenced, and the cruel instruments of war have been put away.

(Published by American Tract Society. 191 pages Price $1.00.)

The Song Of The Shepherd

By WILLIAM H. NAGEL

Like the immortal Christmas Carol, "*O Little Town of Bethlehem*" by Phillip Brooks, which gathered its pointed beauty and delicate appeal from the quiet hills and fields of Bethlehem, so "The Song of the Shepherd" touches the spirit and reaches the heart because its music has found its birth amid these blessed and beautiful scenes, the color and fragrance of which, we find reflected in Psalm twenty-three.

The author spent some time in Palestine, and out of the rich associations and profitable contacts found, the development of this work took shape.

The new and fascinating approach to this Psalm is not by any means the product of heightened fancies, or of an imagination run wild. Every touch of color; every expression of thought, and every development of truth is anchored to common life and every-day experience as it is found and discovered in the Holy Land. However, the land is wedded to the BOOK, and the Book itself has been seen under the illumination of the Spirit — the native atmosphere of the Song itself.

In a new and appealing manner, the Shepherd Psalm is brought into living touch with the common life of this twentieth century. The heart is comforted as the eye is given to see the "Shepherd of Israel" going before, making "the crooked things straight and the rough places plain."

The message of the book answers an immediate and pressing need. The writer has united Psalm 23 with John 10, until, with the writer of Hebrews, we come into the actual presence of Him who is "The great Shepherd of the sheep, who, through the blood of the everlasting covenant, shall make us perfect, working in us that which is well-pleasing in His sight."

No phase is ignored, and no aspect is omitted. "The Psalm's position;" "The Shepherd;" freedom from want; the Prodigal Giver; the "Green Pastures;" "Water Rights;" "Still Waters;" soul refreshment; guidance; "For His Name's Sake;" "The Valley of Shadows;" the comforting rod and the supporting staff; the bountiful table; the precious anointing; the goodness and mercy, and the "House of the Lord" are all included.

To the hungry soul, the book represents a feast of fat things, and to the weary pilgrim it comes as a brook by the way.

(Designed and Printed by Word and Witness Publishing Co., Chicago, Illinois. Twenty-eight pages.)

C.G.E.C.

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"Of Caesar's Hand"

Editor's Note:
The following comes from the pen of one of our boys with the armed forces in Italy. He wishes to remain unknown.

Correspondence with him has been of such a rich and fruitful nature that we felt sure our readers would like to share this with us. With the presence of such men in our armed forces overseas, we can look to the future with an optimism that is rooted in the eternal values of life.

It's an odd sight to see two or more young labourers marching, their arms swinging wide in the continental fashion, their bodies moving in unison to the snap of military commands. This practice has been long inculcated in these youths, for now that the cause of their marching has flitted northward and black-shirted men are no longer honoured, the boys still occasionally march of their own accord, unwitting symbols of this age's tendencies toward centralization and the willingness of its people to grant the sovereign agent of government extensive powers over the lives of men. That this impromptu marching continues, though it be done by half a dozen boys where there formerly marched half a hundred, demonstrates the tenacity of certain phases of training to which these youths were subjected.

Decades ago the ancestors of these labourers also marched. Under the leadership of men like Garibaldi and Cavour the alien rulers were pushed beyond the nation's northern limits and Italy was united. Throughout that struggle the traditions of Medieval and Renaissance leadership lingered on, and the people remained the charming folk who made Italomania an explicable obsession among English speaking travelers. Between that day and this certain economic and social forces served to transmorgrify the course of events within the peninsular until the name of Italian culture was threatened by a series of depravations culminating first in the "protection" of Nazi troops and, secondly, in the land's occupation by Allied armies. Perhaps there was something causal in the shadow of the great past which hung over the land—a past so great that maps painted on city walls to depict the growth of a modern empire were monuments of mockery even before the Facist government fell. Seizing upon the legendary yesterdays for inspiration, grasping at the discontent arising from post war insecurity, taking advantage of the people's insouciance, a regime dedicated to its own emolument made the irrevocable decisions leading to the present predicament of this poor land.

True enough, this same regime drained the Pontine Marshes, paved and modernized highways, erected arenas for recreation and sport, fostered the growth of industry, and conducted experiments leading toward the improvement of native agricultural and mechanical products. There were projects in building better land developments. There were new school buildings where illiteracy was combated. And though the military was suffered to assume more and greater importance, these achievements stood and to some extent still stand. Unhappily, there are "achievements" of another nature — the homes and buildings destroyed by bombardment — the families forced to separation for political reasons—the families of two or more generations crowding in one cramped house to weather the difficulties about them—the children plucking at uniformed men in the streets — to serve or sell — the malnutrition—the badges of mourning slashed across sleeve and lapel—the houses of infamy where the destitute take the wages of shame—these, too, are savage and preposterous "achievements."

And all this is justified by a beautiful philosophy — beautiful in that it is so intellectually logical, so masterful an assertion of the privileges of those whose propensities are toward an insatiable demand for power. Its doctrine has been openly preached for centuries and its practice has been wide in extent and diverse in character. One of its best expressions is found in Niccolo Machiavelli — "A wise overlord cannot and ought not keep faith when such observance may turn against his interests and when the causes which made him pledge it are gone. If men were all good, this precept would not be good; but because they are contemptible and will not keep faith with you, it becomes unnecessary to keep faith with them." And again: "A prince, and above all a new prince, cannot observe all those things by which men are esteemed good, often being driven in order to maintain the state to act contrary to good faith, against charity, against humanity, against religion." How well these precepts have been followed! How many have accepted their gross deceit as wisdom!

What seemed to be the illimitable horizon of expansion and the rejuvenation of a land that once ruled the world was in essence a slander upon the galliard culture of the nation. Ask a child whose parents can afford continued education what it wants to be, and the response frequently is "artist" or "musician", just as in our own country such a child might express a wish to study some form of engineering. Go to an exhibition of art and note the excited whispers of children about a Raphael. Is an empire founded upon the temperament of the artist? Does power rest upon the poverty of people forced by the exigencies of circumstance to live in poorly furnished quarters where families of three generations live and sleep in one room with donkey, pigs, and chickens? In the past century the aspirations of any nation toward unity and liberty were admittedly legitimate. The squalor of unsanitary streets, the filth of sewerless towns were to fertilize the garden in which the new day would grow. But today much of the filth remains while the dream of a new day has been perverted into a convulsive effort to achieve empire in a decade, burdening a people with the debts of war and the shame of fighting for those relentless forces seeking to frustrate the freedom of mankind.

The pastoral beauty of this peninsular, with its hills and valleys, its creamy white towns clustered upon hilltops beneath which spread orchard and vineyard, remains relatively unmarred by the current catastrophe. The fascist symbol of power is broken. Men look about for new unities — the King — socialism — communism. Slogans crudely lettered on street walls bray, "Long live Stalin!", "Long live the Communist Party", "Victory for the Socialists!" But the symbol of Caesar is not seen. "Death to the Fascists" is a motto chalked upon buildings, for gone are the injunctions and pronouncements that mesmerized a people once. And now the rude awakening has come. The boast is no longer heard. Only the badges of mourning remain the grim reminder of reality.

The reality of concentrated power also remains — here and in many places on the face of the earth. It is to be found even in our own land. Those who suport the decencies which Christianity represents must be ready to recognize and oppose those who "act contrary to good faith, against charity, against humanity, against religion."

Southern Presbyterians Call For 100 New Missionaries

ATLANTA, Ga. (RNS) Jan. 17 —An immediate need for 100 new missionaries in Africa, Brazil, and Mexico was announced here by the Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. (Southern).

Volunteers to serve in these countries are being sought during a period of "study, prayer, and self-denial giving" for the foreign mission cause of the denomination which began Jan. 7 and ends Feb. 4, according to Dr. C. Darby Fulton of Nashville, Tenn., executive secretary of the foreign missions committee.

Other objectives will include $250,000 toward a fund of $1,000,000 for the "Christian reoccupation" of the Far East, authorized by the General Assembly last May. Of this fund, $250,000 has already been contributed, including $55,000 raised through a special offering last summer, conducted by elders and deacons of the church.

The sum of $50,000 will be sought for the Presbyterian Seminary at Mexico City, $40,000 to establish and maintain a Synodical Bible School for Women in Mexico, $20,000 for the expansion of the Bible School at Patrocinio in Brazil, and $8,885 for the opening of a new mission enterprise in Portugal.

The Portugal project is being launched jointly by the Presbyterian Church of Brazil, the Presbyterian Church in the U. S., and the Presbyterian Church in the U. S. A., at the request of more than 600 Presbyterians in Portugal, Dr. Fulton said.

Northern Baptists Set Up Experimental Centers To Combat Delinquency

NEW YORK, Jan. 23 (RNS) — One hundred experimental centers to combat juvenile delinquency are being set up in churches of the Northern Baptist Convention, it was announced here by the Rev. Emil Kontz, secretary of the Baptist Home Missions Society's new committee on juvenile protection.

The project will cover a period of six months, starting Jan. 1, and each of the churches chosen for the experiment is being asked to establish a committee on juvenile protection, and to sponsor a positive youth program.

At the close of the initial period, it is expected that regional conferences will be held to discuss results at these experimental centers, with a view to placing the program on a church-wide basis.

Lutherans Seek German Theological Books For War Prisone

ROCK ISLAND, Ill., Jan. 25 — Members of the Evangelical Lutheran Augustana Synod of North America were called on by Dr. E. E. Ryden, editor of the Lutheran Companion, denominational weekly published here, to reveal toward German prisoners of war "a spirit of Christian love and sympathy" by donating German theological and secular books to them.

The appeal was made on behalf of the Lutheran Commission on Prisoners of War, conducted by the National Lutheran Council, and the Missouri Synod, which has been sponsoring an extensive campaign to obtain suitable literature for nearly 300,000 war prisoners in this country.

Declaring that 300 German prisoners were theolog dents before being dr Ryden said: "When prisoners are permitt turn to their native can become the most missionaries we can send many to give to its people vision of a world where peace and under and good will shall be as mankind's noblest ideal."

He asserted the 300 in themselves a spiritual which may play a vital the regeneration of their land."

German theological ticularly those produced the turn of the greatly in demand, as lar books "that will Germans think," the edito

All Evangelical Churches In Cologne Reported Destroy

GENEVA (By Wireless) Jan. 16 — All evangelical churches in Cologne, Germany, have been destroyed and most congregations dispersed, according to a first-hand report published in the bulletin of the German Evangelical Church. The report was made by Professor Nack, one of a small group of pastors still ministering to the city's war-sufferers.

"Nearly all our buildings—our parish halls, parsonages, homes for the aged, kindergartens — have ceased to exist," Dr. Nack declared. "A report made in the summer of 1943 showed that almost all the parishes have been wiped out. Since then, things have got so much worse that no statistics can be given.

"We think, however, of the many, many dead — of the many young people, full of promise, who have been killed, burnt to death, or suffocated. What are houses, churches, possessions, in comparison?

"Today, we must preach the Gospel, not in churches, but in an almost empty city. Congregations are not very numerous, but we encounter on the street people who cannot come to us during reception hours. They are glad to see the pastor. Never have we received so warm a welcome. Never has our presence been so necessary."

Only four pastors, Dr. Nack revealed, have been left in the city, whereas previously there were nine, with two assistants.

"We have very large areas to cover," he said. "Everywhere there are islands of people who have been spared death or have been only slightly injured. Everywhere there is joy, even among non-churchgoers, becaus one is looking after them one brings no visible gifts are open to gifts of comfort age, and inner strength.

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(Continued from Page 1)

e Gospel. But the message a herald. The Story needs a . The Gospel must be pro- d and this leads us into the aspect: THE DIVINE YER. "That they all may be ——— that the world may e."

Divine Prayer came as the n and basis of PENTECOST. t came also as the burden s of EVANGELISM. If was requisite and necessary e coming of the Spirit, it s vital and essential for the ion and manifestation of the . "They were all together ne intent." "

[illegible]

Evangelicals we must be gether with one intent." If e to command a hearing the boys come marching The implication is certain, e emphasis sure — "One that the world may be-

adequate voice must be a voice. A broken and bleed- rld can never hear through dium of a factious and di- Church. With the growing is upon "The United Na- " G. I. Joe is not apt to be ed in a divided Church. A at is not big enough to the Church, can never be nough to command the at- of the world. Petty and g saints can never be the of the "everlasting Gos- It is imperative, therefore, allow the Spirit to breathe hearts the Divine Prayer: they all may be one ——— e world may believe." vital aspect of this prayer d is its movement toward end: "That the world may that Thou hast sent Me." not the Holy Spirit working t in the National Associa- Evangelicals? Do we not e the working of the Spirit rings His children together e intent? And what is that? It is nothing less than UNITED EVANGELICAL ACTION.

Isolationism is dead in the life of the nations. It must be dead in the life of the Church. Action is not enough; it must be united evangelical action.

We are not voicing organic union, and we are sure that "Johnny" will not be looking for such. On the contrary, he may find an analogy in Uncle Sam's Army, with its many Divisions and its given Units. All cannot serve in the same division, but "all are together with one intent." There is a wonderful team-work, for team-work spells triumph, for in unity there is strength.

"Johnny," as he comes marching home, will be gazing intently to catch some glimpse of the old familiar church on the corner or in the square: It may be Presbyterian; it may be Methodist; it may be Congregational; it may be Baptist. Of this we can be certain, that the presence of denominations will not disturb him; but the presence of division and disunity among the saints will disgust him. In the army of Christ, as in the army of Uncle Sam, "Johnny" will be looking for action, (real action) and the thing he will expect and demand will be UNITED EVANGELICAL ACTION. This can be ours; this shall be ours; this is ours, as together we breathe the prayer of Jesus: "One ——— that the world may believe."

Sectarian Religious Instruction Barred In Maine Schools

NEW YORK, Jan. 17 (RNS)—Protests to Maine State Commissioner of Education Harvey Gibson against reported instances of sectarian religious instruction in Maine public schools have resulted in a ruling by Maine's attorney general barring such practices, according to a letter made public here by the American Civil Liberties Union.

Arthur Garfield Hays, general counsel for the Union, wrote Gibson last November, after he had received reports that the New England Fellowship, with headquarters in Boston, was employing religious teachers to carry on instruction in public schools with the cooperation of some rural teachers.

Gibson, replying, said: "The Attorney General of the State of Maine has rendered a decision to the effect that no sectarian comment or teaching can be given in the public schools of this state. Recently this matter was discussed at a conference attended by the Attorney General and representatives of various religious faiths, and a unanimous agreement and understanding were obtained regarding the text of the Attorney General's decision. I shall appreciate notification of any further breaches of the law regarding religious education in the schools of Maine."

A similar protest to Vermont Commissioner of Education Ralph E. Noble has resulted in a response holding that the state authorities have no control over local school districts, according to the Civil Liberties Union, which announced it was considering court action to stop the practice in the belief that it violates the fundamental principle of separation of church and state.

In a letter to the Union, Noble said that the Vermont State Board of Education, on the basis of an opinion by the Vermont attorney general, "concludes that it does not have the authority (even if it were disposed to do so, which it is not its intention to imply) to prohibit religious education by voluntary organizations which is not conducted as a required course of study in the public schools."

CBMC—

(Continued from Page 1)

Nazarene Male Quartette, plus the directing of music by Gordon McKinnon, Gideon, and coal merchant of Boston, and the preaching of Addison C. Raws, well known for his work in Newark, N. J. among men bound by the drink habit, a spirit of conviction rested on each man present to do something as a contribution to Christianity in America today. Men were saved and Christians were brought into a closer relationship with their Lord because of the faithfulness in presenting the Word. It is the desire of the Boston C.B.M.C. that this revival of the Men's Mass Meeting movement capture other cities as well as the Hub of the eastern seaboard.

The February speaker will be Leon Sullivan, outstanding Christian business man of Philadelphia. The month following, Robert Swanson, prominent baking official of Brooklyn, N. Y., will speak.

Presbyterians In South Plan Six Weeks Campaign

ATLANTA, Ga., Jan. 17 (RNS)—The Presbyterian Church in the U. S. (Southern) has set March 4 to April 15 for a six weeks' period of "intensive evangelistic effort in every church of the Assembly," to be directed by the Committee on Evangelism.

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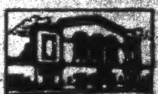

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ev. Melville G. Hatcher *of Boston, Mass., Secretary for Evangelism of N. A. E.*
ishop Leslie R. Marston, Ph.D. *of Greenville, Ill., President of N. A. E.*

Sessions as follows:

3:00 p.m. Sunday, February 18 Union Service of All Co-operating Churches
MONDAY THROUGH THURSDAY
10:30 a.m. Pastor's Clinic
2:00 p.m. Addresses
3:00 p.m. Workshop in Evangelism (a forum on the issues before us)
7:30 p.m. Evangelistic Message

For further information address Mr. Frank Eades, Roanoke, Va.

ON'T FAIL TO ATTEND THIS SIGNIFICANT CONFERENCE

Protestant Churches In Liberated Areas Face Widespread Loss Of Clergy

GENEVA, Jan. 16 (by wireless) (RNS) — Widespread loss of clergy, rather than destruction of buildings, is the immediate problem confronting Protestants in liberated European countries, according to the Department of Reconstruction and Inter-Church Aid of the World Council of Churches. Other pressing needs arise from lack of religious literature and disruption of church life, a department report states.

The report disclosed that many pastors who remained at their posts in France have been weakened by overwork and privations and are in need of prolonged treatment and rest. The material condition of their families was described as "very precarious."

To train new men, theological faculties and training centers for lay workers must be reopened in some cases, the report said, while war prisoners and repatriated workers who have felt a call to the ministry during their exile must be offered a chance to prepare themselves under proper conditions. In addition, young pastors from abroad must be sent to relieve parishes which need them to fill empty pulpits.

Financial assistance is badly needed in Holland, where local church funds are totally inadequate, to restore parishes almost completely disrupted by deportations and floods. Forced exile and imprisonment of pastors have resulted in closing theological faculties, and placing an increased burden on clergymen still in office.

In Belgium, the department's report revealed, only 38 clergymen are available at present for more than 40 parishes.

The report stressed the "complete lack" of religious books in the three countries. The list of books available in Switzerland has already been exhausted, and facilities are not yet available in the liberated areas to print new material or to reprint standard theological works. Another urgent problem is the revival of the religious press.

"In France," the report stated, "the moment has come to undertake the publication of a good Protestant weekly dealing with current religious thought and developments. There is a demand in Belgium for a weekly, or monthly, to bring the Gospel to those disappointed by purely lay education and seeking a spiritual basis in life. Religious publications in Holland banned or suspended because of paper shortages must be helped to resume their interrupted activity."

The report supplied the following details of church property destroyed in each of the countries:

FRANCE: In November, the Protestant Federation of France announced that 17 churches were totally destroyed. Church buildings in about 40 parishes were seriously damaged. In East France, there are 19 parishes where churches have been so badly damaged that they cannot be used until repairs have been made. In 14 other parishes, damage to churches was less severe. Complete information is not yet available from the Alsatian churches.

BELGIUM: Relatively little damage was suffered by churches until last summer. The CIMADE (Comite Inter-Mouvements Aupres des Evacuees — Combined Committee for the Care of Evacuees) has urged the Department of Reconstruction to provide huts for holding services in badly damaged areas. The request must be ratified by the French Committee of Ecclesiastical Reconstruction before official action can be taken.

HOLLAND: Seventeen churches were destroyed in Rotterdam and four in the Hague by the Germans "for military reasons." Loss of church property was caused by the bombing Nijmegen, Flushing, and Middleburg.

Clergyman Opens Flying School For Missionar

WINONA LAKE, Ind. (RNS) Jan. 15 — A school to train missionaries, ministers, and other religious workers to pilot airplanes has been opened near here by the Rev. Paul C. Hartford, formerly of Pontiac, Mich., and known as "The Flying Preacher."

First enterprise of its kind, the school will be located a short distance from the Winona Lake religious conference grounds. It will be known as "Victory Sky Pilots, Inc."

Arriving here recently in a plane equipped with skis as landing gear, Mr. Hartford has begun to construct dormitories for out-of-town students. Missionaries will be taught to fly in school head calls "ships."

Mr. Hartford's ventur closely on predictions leaders that the revolutionize post-war activities in isolated Plans for extensive were revealed here by the Christian and Alliance, which used a fore the war in its Netherlands Indies. church groups have to use planes in northern and many more seem low suit when are expanded after the

Journal Suggests Council Of Liberal Religion

NEW YORK, Jan. 16 (RNS)—The Christian Register, official monthly of the American Unitarian Association, suggests that "the time is ripe" for the creation of a "Council of Liberal Religion," in which the Unitarians, Universalists, and other "liberal groups", including Jews, would be members.

"The need for it is utterly clear and compelling," the Register declares. "None of its members would surrender any elements in their separate traditions that they hold sacred, but all would recognize the paramount value of the elements that are common to all. Liberal Christians, liberal Jews, liberal Mohammedans, liberals with no direct connection with any of the historic forms of religion — all would find themselves at home within the overaching fellowship of liberal religion; and each would contribute from its own special heritage to the commonwealth of spiritual insight and power."

The proposal was made by the Register in an article on the Federal Council of Churches' recent rejection of the Universalist Church's application for membership, in which it said that "since the Federal Council proposes to stand by its original basis of membership, it does not strike us as strange or in any way unjust that it should have declined to admit the Universalists."

It pointed out that the Federal Council "is a body which avowedly welcomes only those churches that can properly be called 'evangelical,' in the commonly accepted meaning of that word," and the Unitarians and Universalists "just don't belong in that category."

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